The right honorable Sr William Cecill Knight Baron of Burghley Knight of ye honorable Orde of ye Garter Maister of Her highnes Wards and Liue ries one of the Lords of her maiesties Priuie Counsell and Lord High Treserer of England.

The right honorable Sr William Cecill Knight Baron of Burghley Knight of ye honorable Orde of ye Garter Maister of Her highnes Wards and Liue ries one of the Lords of her maiesties Priuie Counsell and Lord High Treserer of England.

CERTAINE PRECEPTS, OR DIRECTIONS, FOR THE WELL ordering and carriage of a mans life: as *also œconomicall Discipline for the gouernment of his house*: with a plattforme to a *good foundation hereof, in the aduised choice of* a Wife: Left by a Father to his son at his death, who was sometimes of eminent Note and Place in this Kingdome.

And Published from a more perfect Copy, then ordinary those pocket Manuscripts goe warranted by.

With some other Precepts and Sentences *of the same nature added*: taken from a person of like place, *and qualitie.*

LONDON
Printed by *T. C.* and *B. A.* for *Ri. Meighen*, and *Thom. Iones*, and are to be sold at St. *Clement's* Church without Temple Barre. 1617.

To the Reader.

A Gainſt good Counſell who will ſhut his Eare,
At eaſie Rate may buye Repentance deare.

BRITISH MUSEUM

THE INDVCTION.

BEloued Sonne, the many religious and morall vertues inherent in your matchles mother, vnder the wings of whose prudent and Godly gouernment, your infancy hath bin trayned and guided vp, together with your Education, vnder so zealous and Learned a Tutor, put mee rather in assurance then hope (as *Tullie* sometime exacted from his Sonne, from the only hearing of *Cratippus* his Maister) that you are not ignorãt of that summary bond, wherin you stand obliged to your Creator and Redeemer, which is onely able to make you happie, both here and hereafter, in life and death: In mentioning whereof, I

meane not onely a bare and Hyſtoricall knowledge, but with a reall and practicall vſe adioyned, without which, though with a ſeemely aſſumption, you could expreſſe to the Worlde in a former habite and liuing portrayture, all *Ariſtotles* Morall vertues, and walke that whole booke in *Life* and *Action*: yet are you but a vaine and wretched creature, the fayreſt outſide of the miſerableſt inſide, that euer was concealed by Toombe, or ſhadowing: And although I nothing doubt, your youth being guided, and your green veſſell ſeaſoned by ſuch wholeſome documents and inſtructions, deriued from ſo all-ſufficient Teachers, that you are not vnfurniſhed of ſuch needful helps, as may be furtherers to your life & conuerſatiō: yet that I may the better retaine and expreſſe the zealous affection, beſeeming a Father to his Sonne, or that you ſhould be forced to derive your ſtay and aduice, rather from the rule of ſtrangers, then from him from whom you are produced, and brought foorth.

Out of theſe foregoeing conſiderations therefore, thinking it not vnmeete, I haue eſſayed from the affection of a Father, to

giue you ſuch good aduertiſements and rules for the fitting and ſquaring of your life, as are gayned rather by my long experience and obſeruation, then by much reading or Studie, beeing ſuch (in my hope) with that good aſſiſtance, that ſhall *ſeaſon your Youth like the dewe of Age*: to the ende that you entring into this exorbitant and intangling World, may be the better furniſhed to auoide thoſe harmefull courſes; whereinto theſe dangerous times, and your inexperience may eaſilie inſnare you: and becauſe I would not confound your memorie, I haue reduced them into tenne Precepts, which if next to *Moſes* Tables, you imprint in your minde, you ſhall reape the benefite, and I the ende of my expectation and content. And thus they follow.

28 MR 59

The Contents of this Booke.

Precept 1.

For choyce of your Wiues.

Precept 2. The education of Children.

Precept 3. For Houſholde proniſion, and the choyce of Seruants.

Precept 4. How to intreat your Kindred & Allies.

Precept 5. Adviſeth to keepe ſome great man to your frend: & how to complement him.

Precept 6. How and when to vndertake ſuits.

Precept 7. Adverti ſeth for ſurety ſhip.

Precept 8. How to behaue a mans ſelfe.

Prec. 9. How farre to diſcloſe a mans ſecrets.

Precept 10. Be not ſcurrilous in conuerſation.

An Addition of ſome ſhort Precepts and ſentences not impertinent to the former.

An Addition of ſome fourefolde ſhort remembrances, which euery man may experience dayly in his life.

A Conference betweene a Philoſopher and a Iuſtice.

A handfull of ſhort queſtions, with their Reſolutions.

PRE-

PRECEPT I.

For the choyce of your Wiues.

FIrſt, when it ſhall pleaſe God to bring you vnto Mans eſtate, making you capable of that Calling, vſe great prouidence & circũſpection, in choyce of your Wiues, as the roote from whence may ſpring moſt of your future good or euill: *For it is in the choyce of a Wife, as in a project of Warre, wherein to erre but once, is to be vndone for euer*: And therefore be well aduiſed before you conclude ought herein; For though your Errour may teach you witte, it is vncertaine whether you ſhall euer finde time to practiſe it: Therefore the more ſecurely to enter herein, Firſt, well conſider your eſtate, which, if in a true ſuruey, you finde firme and ſetteled, Match neere home, and with deliberation: but if otherwiſe crazie and Rented, then farre off, and with quicke ex-

expedition: bee informed truely of their inclination, which that there may bee a more equall Sympathie, compare it with your owne, how they agree: for you muſt know, that euery good womā makes not for euery man a good wife, no otherwiſe then ſome one good Diſh digeſteth with euery ſtomacke. After that, enquire diligently of her ſtock & race, frō whēce ſhe ſprūg, & how her parents haue bin affected in their youth. Let her not be poore, how generous ſo euer: For Generoſitie without her ſupporte, is but a faire ſhell without her kernell, *Becauſe a man can buy nothing in the Market without money.*

And as it is the ſafeſt walking euer between two extreames, ſo chuſe not a wife of ſuch abſolute perfection and Beautie, that euery carnall eye ſhall beſpeake you iniurie: neither ſo baſe and deformed, that breed contempt in others, and bring you to a loathed bed.

Make not choiſe of a Dwarfe or a Foole, for, from the one you may beget a race of *Pigmeyes*, as the other will be your daylie griefe & vexation: for it will irke you ſo oft as you ſhall heare her talke, and you ſhal continually find to your ſorrow, that

feele

feele that Crosse, *There is nothing so fulsome as a shee-Foole.*

Touching the gouernement of your House, let your *Hospitalitie* be moderate, equald to the measure of your estate, rather boutiful then niggardly, yet not prodigall, nor ouer-costly, for though some who hauing otherwise consumed themselues with secret vices, haue endeuored to colour their riots vpō their vertue, yet in my obseruation, I haue not heard nor known any man grow poore, by keeping an ordinary, decent, and thriftie Table.

Banish drunkennes out of your Houses, and affect him not that is affected therevnto: for it is a vice that impaires health, consumes wealth, and transformes a man into a beast: a sinne of no single rank, no ordinary station, that neuer walkes vnattended with a traine of mis-demeanors at the heeles: besides, for the credite therof, to induce a man, I neuer heard other cōmendation ascribed to a Drunkard, more then the well-bearing of his drink, which is a Commendation fitter for a Brewers horse, or a Dray-mans backe, then either for Gentlemen or Seruing-men; for especially, the latter being taken tardie herein,

in it, thereby doubly diuorced from himselfe; for, being first sober, hee is not his owne man, and beeing drunke, hee falls short by two degrees.

Beware thou spend not aboue 3. of the 4. parts of thy reuenue, nor aboue 1. third parte therof in your house: for the other two parts wil but defray extraordinaries, which will alwayes surmount your ordinaries by much: for otherwise you shall liue like Beggars in continuall wants, and the needy man can neuer liue happilie, nor contented, beeing broken and distracted with worldly cares: for then euery least disaster makes him ready to Morgage or sell: and that Gentleman that selles an Acre of Land, looseth an ounce of credite: for *Gentilitie is nothing but ancient Riches*: So that if the Foundation doe sinke, the Building must needes consequently fall.

PRECEPT II.

Teacheth the Education of Children.

BRing your childrē vpin obedience & Learning, yet without too much austeritie,

ſtrittie, prayſe them openly, reprehend them ſecretly: giue them good countenance, and conuenient maintenance, according to your abilitie: for otherwiſe your liues will ſeeme their bondage, and then as thoſe are cenſured, that deferre all good to their ende: ſo that portion you ſhall leaue them, they may thanke death for, and not you. Marry your Daughters betimes, leaſt they Marrie themſelues.

Suffer not your Sonnes to paſſe the *Alpes*: for they ſhall exchange for theyr forraine trauell (vnleſſe they goe better fortified) but others vices for thyr owne vertues, *Pride*, *Blaſphemy*, and *Atheiſme*, for *Humilitie*, *Reuerence*, and *Religion*: and if by chance but of a mere wary induſtry, they attain to any broken languages, they wil profite them no more, then to haue one meate ſerued in diuers diſhes.

Neyther by my aduiſe ſhall you traine them vp to warres: For hee that ſets vp his reſt to liue by that profeſſion, in mine opinion, can hardly be an honeſt man, or a good Chriſtian; for, *Euery warre of it ſelfe is vniuſt, the good cauſe may make it lawfull*: beſides, it is a ſcience no lõger in requeſt then vſe; for Souldyers in Peace, are like

Chim-

Chimneyes in Summer, like Dogges paſt Hunting, or Women, when their beautie is done. As a perſon of quallitie once noted to the like effect, in theſe Verſes following.

¶ Friends, Souldiers, Women in theyr prime,
Are like to Dogges in Hunting time:
Occaſion, Warres, and Beautie gone,
Friends, Souldyars, Women heere are none.

PRECEEPT III.

¶ For Houſe-hold Prouiſion, and of the choyce of Seruants.

LIue not in the Country without corn and Cattell about you: For hee that muſt preſent his hand to his purſe for euery expence of Houſhold, ſhal as hardly keepe money therein, as it is for one to hold water in a Siue. And for your prouiſion, lay to buy it at the beſt hād, for there may be ſomtimes a penny ſaued, betweene buying at your neede, or when the ſeaſon moſt fitly may furniſh you.

Be not willingly attended, or ſerued by kinſmen or friends, which wil ſeem to be

men,

men, as it were intreated to ſtay: for ſuch will expect much, and ſted little, neither by ſuch as are amorous: For their heads are commonly intoxicated. Keep rather too few, then one too manie, ſeede them well, and pay them with the moſt, ſo may you lawfullie demaund Seruice at their hands, and boldly exact it.

PRECEEPT IIII.

Of How to intreate your Kindred and Allyes.

LEt your Kindred and Allyes be welcome to your Table: grace them with your countenance, and euer further them in all their honeſt actions, by word, liberality, or induſtrie: for by that meanes you ſhall double the bond of Nature: be a neighbour to their good, as well as to their blood: By which reaſonable deſerunings, you ſhall finde them ſo many Aduocates, to pleade an Apologie for you behind your backe, ſo many witneſſes of your vertues, whenſoeuer others ſhall ſeeke to deprane you: but ſhake off the Glowormes, I meane, *Parаſites* and *Sycophants*,

phanes, who will feede and fawne on you, in the Summer of your prosperitie, but in any aduerse Storme, will shelter you no more, then a Cloake of Taffaty, or an Arbour in Winter.

CHAP. V

Aduiseth to keepe some great Man to your Friende, and how to complement him.

BE sure you keepe some great Man alwayes to your Friende: yet trouble him not for Trifles: Complement him often, present him with many, yet small gifts, and of little charge.

And if you haue cause to bestowe any great gratuitie on him, then let it bee no Chest commoditie, or obscure thing: but such a one as may bee daylie in sight, the better to be remembred: for otherwise you shall liue but like a Hoppe without a Pole, or a Vine without her Elme, subiect to iniurie and oppression, readie to bee made a Foote-ball, for euery superior insulting companion to spurne at.

How

PRECEPT. VI.

How and when to vndertake ſuits.

VNdertake no ſuite againſt a poore man, without receiuing of great wrong, for therein you make him your Competitor: beſides that, it is held a baſe Conqueſt, to triumph vpon a weak aduerſary; neither vndertake law, againſt any man, before you befully reſolued you haue the right on your ſide, which being once ſo aſſertaind, then ſpare neither coſt nor pains to accompliſh it: for a cauſe or two being ſo cloſe followed, and well accompliſhed, may after free you from ſuits a great part of your life.

PRECEPT VII.

Aduertiſeth for ſuretiſhip.

BEware of ſuretiſhippe for your beſt friend: for hee that paieth another mans debts, goeth the way to leaue other men to paie his, & ſeeketh his own ouerthrow. Therefore if hee bee ſuch a one,

one, that you cannot well say nay, chuse rather then, to lend that monie from your selues vppon good bonds, though you borrow it: so may you pleasure your friende, and happilie secure your selues.

In borrowing of money, be euermore precious of your word: for hee that hath a care to keepe day of payment, is Lord commander many times of another mans purse.

PRECEPT VII.

How to carry a mans selfe toward his Superiors, and Inferiours.

TOward your Superiours bee humble, yet generous; with your equalls familiar, yet respectiue; towards your inferiours, shewe much humilitie, with some familiaritie, as to bow your body, stretch forth your hand, vncouer your head, and such like popular complements: the first prepares way to aduancement: the second will make you known

known for men well bred: the third gains a good report, which once gained, may easilie be kept; for high humilities are of such respect in the opinion of the multitude, as they are easilier won by vnprofitable curtesies, then by churlish benefits: yet doe I not aduise you, ouermuch to affect or neglect popularitie.

PRECEPT IX,

How farre to disclose a mans secrets.

TRust no man with your credit, or estate: for it was a meere follie for a man to inthrall himselfe further to his friend, then that hee needs not feare him being his enemie.

PRECEPT. X.

BE not scurrilous in conuersation, nor Stoical in your wits; for the one make you vnwelcome to all companies, and the other puls quarrels on your heads, and makes you hated of your best friends.

Iests, when they do sauor of too much truth, leaue a bitternes in the mindes of those that are touched. And although I haue alreadie pointed at those inclusiue, yet I thinke it necessarie to leaue it to you as a caution, because I haue seene many so prone to quippe and gird, as they had rather lose their friend then their iest: and if by chance their boiling braine yeelded quaint scoffe, they will trauell to be delivered of it, as a woman with child: but thinke those nimble apprehensions, but the froth of the wits.

AN ADDITION OF some short Precepts and Sentences, *not impertinent to the former.*

GOe as thou wouldst be met, sit as thou wouldest bee found, weare thy apparell in a careleſſe, yet a decent ſeeming: for affectednes in any thing, is commendable in nothing; and indeuour to be ſo farre from vaine-glorie, that thou ſtriue in anie thing rather to bee in *ſubſtance without ſhew, then in ſhew without ſubſtance.*

2 Striue not to inrich thy ſelfe by Oppreſſion, Vſurie, or other vnlawful gaine: for, if a little euill gotten, ſhall not one melt awaie it ſelfe like deaw againſt

the Sun, but ſhall likewiſe conſume with it ſelfe that which was more lawfull: how then ſhall it haſt without ſtay, when all the whole lump is corrupted. Surely, (if experience faile not) with a ſwifter ſpeed, then either by the prodigall handes of a third or ſecond Heire; and for ſuch a one that vngodlie dies rich, *well he may haue mourners to his Graue; but ſhall bee ſure to finde fewe Comforters at his iudgement.*

3 *Bee* induſtrious and ſtudious in thy youth, knowing, that if by thy Laboure thou accompliſh anie thing that is good, the labor paſſeth, but the good remaineth to thy comfort, as if by the contrarie for thy pleaſurr, thou ſhalt do any thing that is euill, the pleaſure paſſeth, but the euill remaineth to thy torment: and withall, becauſe it is a leſſe paine to bee ſtudious in thy youth, then a griefe to be ignorant in thy age.

Corrupt companie is more infectious then corrupt ayre: therefore be aduiſed in thy choiſe: for that Text of thy ſelfe, that could neuer ſo bee expounded, thy com-

companion, shal as thy commentarie laie open to the world, and withal, becauſe we ſee it by experience.

That if thoſe that are neither good nor euill, accompanie with thoſe that are good, they are tranſformed into their vertu.

If thoſe that are neither good, nor euil, comfort with thoſe that are euil, they are incorporated to their vice.

If the good companie with the good, both are made the better, if the enil with the euill, both the worſe.

For according to the Prouerb,

Such as the companie, ſuch is the condition.

4 Whatſoeuer good purpoſe thou intendeſt at thy death, that doe in thy life: for ſo doing, it ſhall be more acceptable to God, and commendable to man: for he that giues when hee cannot holde, is worthie of thankes when one cannot chuſe: beſides, in ſo doeing, thou ſhalt ſee thy intent brought home to thy aime, and nere craze the Conſcience of executor or ouer ſeer to peruert it thou

ceaſed to ſome ſiniſter reſpect or priuate end.

5 Whatſoeuer thou ſhalt purpoſe, be ſilent in thy intentions, leſt by the contrarie thou bee preuented and laughed to ſcorne.

6 Striue to ſubdue the affections of thine own hart, which are oftentimes harder then to conquer a Kingdom: and forbeare whatſoeuer is *deare vnto thy body, hering any way preiudicial vnto thy ſoule.*

7 Abuſe not thy bodie in youth by ſurfet, riot, or any other diſtemper, through an ouerweening abilitie of ſtrength: *for youth and nature paſſe ouer many inſirmities that are growne gilt their age.*

8 Liue vertuouſly, that thou maiſt die patiently, for *who liues moſt honeſtly, will die moſt willingly*: and for thy longer daies, and better health vpon earth, afflict not thy bodie with too much vnneceſſarie Phiſicke; but furniſh thy minde in time of plentie, to lay vp for it ſelfe and others in time of want: for *ſurely that mans end ſhall be eaſie and happy, that death finds with a weak body, but a ſtrong ſoule.*

9 Not

6 Nor be thou dismayed though thou groane vnder the hand of sickneſſe, for as ſometimes it purgeth the bodie from nocent humours: ſo doth it often times the ſoule from more dangerous ſecuritie: and the rather with this thought, that by the Phyſitions owne rule, and our too common experience, there is no perfect health in this world, but a neutralitie betweene ſickneſſe and health, as no abſolute pleaſure is more, then to auoyde paines, according as one thus writeth to the ſame purpoſe.

There is no health, Phyſitions ſay, that wee
beſt enioy, but a Neutralitie:
And can there be worſe ſickneſſe then to know,
That we are neuer well, nor can be ſo?

10 The eyes are the inſtruments of luſt: therefore make a Couenant with them, that they betray not thy heart to vanitie.

11 Be euer diligent in ſome vocation: for continuall eaſe, as it is more dangerous, is more wearieſome then labour, and it is no freedome to liue licentiouſly, nor plea-

pleasure to liue without some paine.

12. Indifferent superioritie is the safest equalitie, as the sobrest speede is the wisest leisure.

13. Hee is worthie to fall that tempts himselfe: and therefore shunne occasion of Euill, and thou hast halfe ouercome thine enimie.

14. Labour to keepe a good Conscience to thy Comforter: for he that is disfurnished thereof, hath feare for his Bedfellow, Care for his Companion, and the sting of the guilt for his torment.

15. In all thy attempts let Honestie be thy ayme: For hee that climbes by priuie deceit, shall fall with open reproach and forget not in thy youth to be minded full of thy ende: *For though the Olde man can not liue long, yet the Young-man may dy quickly.*

16. The waste of Time is a deare expence, and hee that seekes for meanes to passe it vnprofitablie, spurres a forward Horse without reason, to the ouerthrowe of his Rider: for whosoeuer wasteth manie yeares, and purchaseth little knowledge, may be saidto haue had a lõg time, but

but a shorte life. And what soeuer thou doest, doe it wisely, and forecast the end: *For who thinkes before hee doe, thryues before hee thinke.*

17. Vse such affabilitie and conuenient complement, as common Ciuilitie, and vsuall courtesie requireth, without making thy selfe too deare to thy Friend, or thy Friend too cheape to thee.

18. Bee steadfast in thy promise, and constant in a good resolution, and if at any time thou hast ingaged thy Word, performe it, (beeing lawfull) though to thy losse: So shall thy Promise bee as forceable as anothers Bonde, thy Word as anothers Oath: *For it is the Man that giues credite to his Oath, more then the Oath to the Man.*

19. Aske confidently that thou requirest: For hee that asketh doubtingly, teacheth the way to be denyed.

20. Make not Law thy practise to iniurie, or instrument to vphold thy spleene against any man without due occasion, lest in the ende it prooue to thee no greater refuge, then did the Thicket of brambles to the flocke of Sheepe, that driuen from

the

the plaine by Tempest, ranne thither for shelter, and there lost their Fleeces.

11 Though I thinke no day amisse to vndertake any good enterprise, or businesse in hand; yet haue I obserued some, and no meane Clerks, very Cautionarie, to forbeare these three Mundayes in the yeare, which I leaue to thine owne consideration, either to vse or refuse, *viz.*,

1 The first Munday in Aprill, which day *Cayne* was borne, and his brother *Abel* slaine.

2 The second Munday in August, which day *Sodom* and *Gomorra* were destroyed.

3 Last Munday in December, which day *Iudas* was borne, that betrayed our

SAVIOVR CHRIST.

AN

AN ADDITION OF some foure-folde ſhort remembrances, which euerie man may experience *daily, in his Life Time.*

VSe foure things ſo much as you can, So ſhall you pleaſe both *GOD* and Man.

Praying, Reading, and Hearing, and in good workes labouring.

Vſe foure things as little as you can, So ſhall you pleaſe both God and man.

Eating, Drinking, Sleeping, and to ſpend much Time in trifling.

There be foure cauſes, for the which a Man is borne into the world: and the firſt is chiefeſt of all.

To ſerue God and his Countrey, his Pa-

Parents and his Friends.

There be foure vertues, which we muſt ſtriue to attaine.

That is, to bee Iuſt and Conſtant, wiſe, and Temperate.

There be foure vices which a man muſt earneſtly ſhunne and auoide.

Slothfulneſſe and careleſ-neſſe, vaine curioſitie, and niceneſſe.

There bee foure things in this worlde earneſtly deſired, and neuer obtained.

Myrth, without mourning. Health without Sicknes. Trauell without wearyſome-neſſe, and all goodneſſe without euill.

There are foure things to bee greatly deſired, and earneſtly followed.

In behauiour, Soberneſſe, in Promiſe, ſteadfaſtneſſe, in Conuerſation, Meekeneſſe, and in Loue, contented-neſſe.

There be foure things moſt needfull, and the ſame moſt harmefull. Witte, and Wordes, Drinke, and Companie.

There bee foure things much worth, and little weighed, Time, and Health, Trueth, and Quiet.

There

There bee three things Saint *Austine* was sorry hee liued not to see.

Firſt, *Rome* in her Flouriſhing Eſtate.

Secondly, To ſee *CHRIST* in the Fleſh.

Thirdly, to heare Saint *Paul* preach.

Plato gaue thankes to Nature for foure things, and what were they?

1. That hee was a Man, and not a Beaſt.

2. That he was a Man, and not a Woman.

3. That hee was a Grecian, and not a Barbarian.

4. That hee liued during the Time of *Socrates*.

There bee foure things of the moſte, moſte deſired, and vnto manie moſt dangerous.

Authoritie and eaſe, Women, and delights.

There be foure things greatly ſought, dangerouſly gotten, fearefully enioyed, and iuſtly repented.

Vnlawfull Luſt and Lucre, immoderate Wealth, and Reuenge.

There

There are foure kinde of people (according to *Dauid*,) that are most indebted vnto *GOD* for theyr liues.

1. Those that haue escaped from the Dearth.

2. Prysoners their Bonds.

3. Those which are preserued from mortall Sickneſſe.

4. Sea-faring-Men, that are neyther among the liuing nor the dead.

There be foure thoughts, by the which a man may beſt reclaime his careleſſe and diſſolute life.

1. By thinking, that if one muſt giue account of euery idle Worde, what exaction ſhall bee requyred for his ydle deedes?

2. That if thoſe ſhall be condemned who haue done no good, what ſhall become of thoſe who haue done nothing but euill?

3. That if thoſe ſhall not bee held guiltleſſe, that haue not giuen their owne goods, where ſhall they appeare, that haue wrongfullie taken others?

4. That if Ignorance without zeale ſhall not bee pardoned, where ſhall know-

knowledge with neglect bee condemned?

There bee fiue thoughts which should euer be in the minde of euery good Christian.

Firſt to thinke of pleaſure, to deſpiſe it.

Secondlie, of Death, to expect it.

Thirdlie, of Iudgement, to eſcape it.

Fourthlie, of Hell, to preuent it.

Fiftlie, of Heauen, to deſire it.

There bee foure thinges verie eaſie to doe oft, but verie hard to doe well.

To deſire, to command, to counſel, and to iudge.

There be foure thinges better to giue then to take.

Pardon, Phyſicke, Allowance, and Rewards.

There bee foure as great euills in the World vnpuniſhed, as thoſe that are puniſhed.

First, Vntemperatenes: secondlie, Vnshamefastnesse: thirdlie, Vnfaithfulnesse: fourthlie, Vnthankefulnesse.

There bee foure thinges wee cannot but set by, and yet can hardlie bee sure of.

Health, Wealth, anothers loue, and our owne life.

There be foure thinges the poore man hath equall with the Prince.

Health, Sleepe, Thought, and lasting life.

There bee foure thinges wee may bee grieued with, but shouldę not grudge at.

The Ordinance of God, the Will of a Prince, the sentẽce of a Iudge, the finding of our faults.

There bee foure thinges which cannot well bee demanded with reason, and therefore may bee denied with honestie.

A Masters message, a Louers affection, a Friends Counsell, our owne thoughts.

There be foure thinges goo d to vse but nought to need.

Lawe

Lawe, Phiſick, our friends purſe, and ur owne Patience.

There bee foure ſeruants of the Heart, hat ſhewe the diſpoſition of their Mai- er.

The Fye, the Tongue, the Foote, and he Hand.

There bee foure things beſt matched, ut not oftneſt married.

Gratiouſnes with Greatnes, Diſcretion ith Learning, Beautie with Chaſtitie, Vit with Vertue.

There bee foure ſortes of people, that are is neuer long from.

The Ambitious, the Vicious, the Coue- us and the Iealous.

There bee foure thinges the more you ke, the more you leaue.

Light of a Candle, Inſtruction of the arned, Wit of the Wiſe, and Loue of a iend.

There be foure things, fit for all thoſe at deſire a quiet life.

Buſily to find no faults, Contentiouſly lay no Wagers, Diſdainefullie to make comparisons, Wickedlie to maintaine opinions.

There bee foure mothers bring foorth foure verie bad daughters.

Truth, hatred; Prosperitie, Pride; Securitie, Peril; Familiaritie, Contempt.

There be foure Ioyes to be desired, and the last is aboue all.

Secure quietnesse; Quiet Ioyfulnesse; Ioyfull blessednesse, and blessed euerlastingnesse.

A CONFERENCE BE-tweene a Philoſopher, and a *Iuſtice.*

Philoſopher.

WHat Goddeſſe art thou?

Iuſt. Iuſtice.

Philo. Why looke ſt thou with ſo ſterne a Countenance?

Iuſtice. Becauſe I know not how to be bowed with wordes, or mooued with teares.

Phil. From whence deſcended?

Iuſtice. From Heauen.

Philoſopher. What are thy Parents?

Iustice. Faith and good Conscience.

Philos. Why hast thou one eare open, and another shut?

Iustice. The one lies open to Trueth, and the other is Shutte to her Enemie.

Philosopher. Why beares't thou a Sworde in one hande, and a payre of ballance in the other?

Iustice. With the one I mete out right, and with the other I punish her opposers

Philos. Why walkest thou alone?

Iustice, Because good Companie is scarce.

Philosophtr. Why art thou in so poore a habit.

Iust. Because hee that couets to gette much riches, can neuer be iust.

Vpon whose Conference one inserted these Verses.

In olde time Iustice was portrayed blinde.

To signifie her strict impartiall Doome:
And in her hand shee helde a Scale, to finde

By

By weight, which part did most remoouethe lcome.

Shee is blinde and deafe, yet feeles apace.

Her Scale now weighes the Fees, and not the Case.

Heereunto are annexed a handfull *of ſhort queſtions, with their* Reſolutions.

Queſtion.

WHy *are Citizens commonlie of leſſe ſtature then other men?*

Anſ. Becauſe they liue moſt in the ſhade.

Que. Whether the Egge or bird was firſt?

A. The bird, for the firſt courſe of creatures were immediatelie, from God without ſecondarie cauſes.

Q. What waters of all others aſcend higheſt?

A. The teares of the faithfull, which God gathers into his bottle.

Q. Of all fiſhes in the Sea which doe our Naturaliſts obſerue the ſwifteſt?

A. The Dolphin, which ſwimmes faſter

faſter then either Byrd or arrow flies: which Fiſh is moſt dangerous to Mariners?

Q. What breakes the ſhell at the comming out of the Chicken?

A. By the ordinarie time of ſitting vppon, the ſhell becommeth very tender and brittle, ſo that the leaſt ſtirring effecteth it: but the principal reaſon is, the defect of nouriſhment, which at the end of that time is waſted in the ſhell, which the Chicken miſſing expoſeth her ſelfe to find, and ſo breaketh it.

As likewiſe the defect of Nutriment is the naturall cauſe of all other births.

Qu. Chriſt bids vs be wiſe as Serpents, wherein conſiſts their Wiſedom?

Anſ. 1. That in the Spring, ſhee caſts off her olde Skinne, to inueſt her in a new.

2. That ſhee will defend her head aboue all things.

3. That carrying Poyſon in her mouth, ſhee euer puts it out before ſhe drinke.

4. That

4. That shee stoppes her eares at the voyce of the Charmer.

Qu. What is that that is too harde for one to keepe: enough for two, and too much for three?

Answ. Secret.

Qu. To whom may a man best commit his secret?

Answ. To a common-Lyar, for hee, though he disclose it, shall not be beleiued.

Quest: What were the Names of those two Theeues that were Crucified with Christ?

Ans: The Scripture nominates them not: Yet some Wryters giues them these names: *Dismas* and *Gesmas*; *Dismas*, the happie: and *Gesmas* the infortunate: and according to the Poet:

Gesmas damnatur, Dismas ad Astra leuatur.

Qu. How may a man drinke much wine, and strong drinkes, and not be drunke?

An. By eating before some bitter Almonds, whose nature is to suppresse the strength thereof downwards.

Q. Aristotle being demanded, what was the

the fruite to himselfe of all his studie and Phylosophie?

Ans. Answered, to doe those things out of a naturall willingnesse, that others doe by compulsion.

Qu. Why cannot the heart of a man bee fitted, although hee should enioy the whole World?

Ans. Because the whole Globe of the World is round, and Mans hearta Triangle receptacle for the Trinitie: For as one saith: *Cor Camera Omnipotentis Regis.*

Qu. By what meanes may a man best withdraw his affection where hee loues, in spight of his hate, and cannot chuse?

Ans. By striuing to diuide it with some other at the same time: for hee that loues ouer-manie, neuer loues ouermuch.

Qu. By what meanes may the coales of Beautie be best quenched, that they burne not to vnlawfull desire?

Answ. By this highest contemplation, that if the picture bee so amiable, needes must the patterne bee most admirable: and if the lesser so please, how would

would the greater Content; which vnlawfull purſuite of the one here, may iuſtly exclude from the other hereafter.

Q. Why is Homo, a common name for all Men?

An. Becauſe it is a *Synonima* to *Humus*, the earth: the common matter all men are made of.

Q. Whence is the deriuation of Cadauer, a dead carkaſſe?

Anſ. Of *Caro data vermibus.*

Qu. What three Letters are theſe that make vs both Bondmen and Free?

Anſ: They are *& V A*, which inuerted, are *Aue*, the Angels Salutation.

Qu. What two Letters are thoſe that your Infants firſt crye out vpon?

An. They are E. and A. according to our note.

Clamabunt E. A. quotquot naſcuntur ab Eua.

Qu. Whether the current or the ſtay of Farthing Tokens haue beene more beneficiall or preiudiciall to the poore?

An. This queſtion ſhall bee anſwered by the blind beggar of Saint *Giles* in

in the next Edition.

Qu. What ſtrumpet of all other is the moſt common proſtitute in the World?

Anſ. Lingua, that common-whore: for ſhee lies with all men.

Qu. What Ladie is that that may bee kiſt, and handled, but not clipt?

Anſ. Ladie *Pecunia*, by whoſe fauour all theſe may be yours.

FINIS.

CERTAINE PRECEPTS, OR DIRECTIONS, FOR THE WELL ordering and carriage of a mans life: as *also œconomicall Discipline for the goverment of his house*: with a platforme to a *good foundation thereof, in the advised choice of* a Wife: Left by a Father to his son at his death, who was sometimes of eminent Note and Place in this Kingdome.

And Published from a more perfect Copy then ordinary those pocket Manuscripts goe warranted by.

With some other Precepts and Sentences *of the same nature added*: taken from a person of like place, *and qualitie*.

No 3189

LONDON
Printed by *T. C.* and *B. A.* for *R. Meighen*, and *Thom. Iones*, and are to be sold at St. *Clements* Church without Temple Barre. 1617.

To the Reader.

AGainſt good Counſell who will ſhut his Eare,
At eaſie Rate may buye Repentance deare.

THE INDVCTION.

BEloued Sonne, the many religious and morall vertues inherent in your matchles mother, vnder the wings of whose prudent and Godly gouernment, your infancy hath bin trayned and guided vp, together with your Education, vnder so zealous and Learned a Tutor, put mee rather in assurance then hope (as *Tullie* sometime exacted from his Sonne, from the only hearing of *Cratippus* his Maister) that you are not ignorāt of that summary bond, wherin you stand obliged to your Creator and Redeemer, which is onely able to make you happie, both here and hereafter, in life and death: In mentioning whereof, I

meane not onely a bare and Hyſtoricall knowledge, but with a reall and practicall vſe adioyned, without which, though with a ſeemely aſſumption, you could expreſſe to the Worlde in a former habite and liuing portrayture, all *Ariſtotles* Morall vertues, and walke that whole booke in *Life* and *Action*: yet are you but a vaine and wretched creature, the fayreſt outſide of the miſerableſt inſide, that euer was concealed by Toombe, or ſhadowing: And although I nothing doubt, your youth being guided, and your green veſſell ſeaſoned by ſuch wholeſome documents and inſtructions, deriued from ſo all-ſufficient Teachers, that you are not vnfurniſhed of ſuch needful helps, as may be furtherers to your life & conuerſatiō: yet that I may the better retaine and expreſſe the zealous affection, beſeeming a Father to his Sonne, or that you ſhuld be forced to deriue your ſtay and aduice, rather from the rule of ſtrangers, then from him from whom you are produced, and brought foorth.

Out of theſe foregoeing conſiderations therefore, thinking it not vnmeete, I haue eſſayed from the affection of a Father, to

giue

giue you ſuch good aduertiſements and rules for the fitting and ſquaring of your life, as are gayned rather by my long experience and obſeruation, then by much reading or Studie, beeing ſuch (in my hope) with that good aſſiſtance, that ſhall *ſeaſon your Youth like the deaw of Age*: to the ende that you entring into this exorbitant and intangling World, may be the better furniſhed to auoide thoſe harmefull courſes; whereinto theſe dangerous times, and your inexperience may eaſilie inſnare you: and becauſe I woulde not confound your memorie, I haue reduced them into tenne Precepts, which if next to *Moſes* Tables, you imprint in your minde, you ſhall reape the benefite, and I the ende of my expectation and content. And thus they follow.

The Contents of this Booke.

Precept 1.

For choyce of your Wiues.

Precept 2. The education of Children.

Precept 3. For Houſholde prouiſion, and the choyce of Seruants.

Precept 4. How to intreat your Kindred & Allies.

Precept 5. Aduiſeth to keepe ſome great man to your frend: & how to complement him.

Precept 6. How and when to vndertake ſuits.

Precept 7. Aduertiſeth for ſurety ſhip.

Precept 8. How to behaue a mans ſelfe.

Prec. 9. How farre to diſcloſe a mans ſecrets.

Precept 10. Be not ſcurrilous in conuerſation.

An Addition of ſome ſhort Precepts and ſentences not impertinent to the former.

An Addition of ſome fourefolde ſhort remembrances, which euery man may experience dayly in his life.

A Conference betweene a Philoſopher and a Iuſtice.

A handfull of ſhort queſtions, with their Reſolutions.

PRE-

PRECEPT I,

For the choyce of your Wiues.

FIrſt, when it ſhall pleaſe God to bring you vnto Mans eſtate, making you capable of that Calling, vſe great prouidence & circũſpection, in choyce of your Wiues, as the roote from whence may ſpring moſt of your future good or euill: *For it is in the choyce of a Wife, as in a proiect of Warre, wherein to erre but once, is to be vndone for euer:* And therefore be well aduiſed before you conclude ought herein; For though your Errour may teach you witte, it is vncertaine whether you ſhall euer finde time to practiſe it: Therefore the more ſecurely to enter herein, Firſt, well conſider your eſtate, which, if in a true ſuruey, you finde firme and ſetteled, Match neere home, and with deliberation: but if otherwiſe crazie and Rented, then farre off, and with quicke

ex-

expedition: bee informed truely of their inclination, which that there may bee a more equall Sympathie, compare it with your owne, how they agree: for you must know, that euery good womā makes not for euery man a good wife, no otherwise then some one good Dish digesteth with euery stomacke. After that, enquire diligently of her stock & race, frō whēce she sprūg, & how her parents haue bin affected in their youth. Let her not be poore, how generous so euer: For Generositie without her supporte, is but a faire shell without her kernell, *Because a man can buy nothing in the Market without money.*

And as it is the safest walking euer between two extreames, so chuse not a wife of such absolute perfection and Beautie, that euery carnall eye shall bespeake you iniurie: neither so base and deformed, that breed contempt in others, and bring you to a loathed bed.

Make not choise of a Dwarfe or a Foole, for, from the one you may beget a race of *Pigmeyes*, as the other will be your daylie griefe & vexation: for it will irke you so oft as you shall heare her talke, and you shal continually find to your sorrow, that

feele

feele that Croſſe, *There is nothing ſo fulſome as a ſhee-Foole.*

Touching the gouernement of your Houſe, let your *Hoſpitalitie* be moderate, equald to the meaſure of your eſtate, rather bountiful then niggardly, yet not prodigall, nor ouer-coſtly, for though ſome who hauing otherwiſe conſumed themſelues with ſecret vices, haue endeuored to colour their riots vpō their vertue, yet in my obſeruation, I haue not heard nor known any man grow poore, by keeping an ordinary, decent, and thriftie Table.

Baniſh drunkennes out of your Houſes, and affect him not that is affected therevnto: for it is a vice that impaires health, conſumes wealth, and transformes a man into a beaſt: a ſinne of no ſingle rank, no ordinary ſtation, that neuer walkes vnattended with a traine of miſ-demeanors at the heeles: beſides, for the credite therof, to induce a man, I neuer heard other cōmendation aſcribed to a Drunkard, more then the well-bearing of his drink, which is a Commendation fitter for a Brewers horſe, or a Dray-mans backe, then either for Gentlemen or Seruing-men; for eſpecially, the latter being taken tardie herein,

in it, thereby doubly diuorced from himselfe; for, being first sober, hee is not his owne man, and beeing drunke, hee falls short by two degrees.

Beware thou spend not aboue 3. of the 4. parts of thy reuenue, nor aboue 1. third parte therof in your house: for the other two parts wil but defray extraordinaries, which will alwayes surmount your ordinaries by much: for otherwise you shall liue like Beggars in continuall wants, and the needy man can neuer liue happilie, nor contented, beeing broken and distracted with worldly cares: for then euery leaft disaster makes him ready to Morgage or sell: and that Gentleman that selles an Acre of Land, looseth an ounce of cedite: for *Gentilitie is nothing but ancient Riches:* So that if the Foundation doe sinke, the Building must needes consequently fall.

PRECEPT II.

Teacheth the Education of Children.

BRing your childrē vp in obediēce & Learning, yet without too much austeritie,

steritie, prayse them openly, reprehend them secretly: giue them good countenance, and conuenient maintenance, according to your abilitie: for otherwise your liues will seeme their bondage, and then as those are censured, that deferre al good to their ende: so that portion you shall leaue them, they may thanke death for, and not you. Marry your Daughters betimes, least they Marrie themselues.

Suffer not your Sonnes to passe the *Alpes*: for they shall exchange for theyr forraine trauell (vnlesse they goe better fortified) but others vices for thyr owne vertues, *Pride*, *Blasphemy*, and *Atheisme*, for *Humility*, *Reuerence*, and *Religion*: and if by chance, out of a more wary industry, they attain to any broken languages, they wil profite them no more, then to haue one meate serued in diuers dishes.

Neyther by my aduise shall you traine them vp to warres: For hee that sets vp his rest to liue by that profession, in mine opinion, can hardly be an honest man, or a good Christian; for, *Euery warre of it selfe is vniust, the good cause may make it lawfull*: besides, it is a science no lõger in request then vse: for Souldyers in Peace, are like Chim-

Chimneyes in Summer, like Dogges paſt Hunting, or Women, when their beautie is done. As a perſon of quallitie once noted to the like effect, in theſe Verſes following.

¶ Friends, Souldiers, Women in theyr prime,
Are like to Dogges in Hunting time:
Occaſion, Warres, and Beautie gone,
Friends, Souldyers, Women heere are none.

PRECEEPT III.

¶ For Houſe-hold Prouiſion, and of the choyce of Seruants.

LIue not in the Country without corn and Cattell about you: For hee that muſt preſent his hand to his purſe for euery expence of Houſhold, ſhal as hardly keepe money therein, as it is for one to hold water in a Siue. And for your prouiſion, lay to buy it at the beſt hād, for there may be ſomtimes a penny ſaued, between buying at your neede, or when the ſeaſon moſt fitly may furniſh you.

Be not willingly attended, or ſerued by kinſmen or friends, which wil ſeem to be men,

men, as it were intreated to ſtay: for ſuch will expect much, and ſted little, neither by ſuch as are amorous: For their heads are commonly intoxicated. Keep rather too few, then one too manie, feede them well, and pay them with the moſt, ſo may you lawfullie demaund Seruice at theyr hands, and boldly exact it.

PRECEEPT IIII.

Of How to intreate your Kindred and Allyes.

LEt your Kindred and Allyes be welcome to your Table: grace them with your countenance, and euer further them in all their honeſt actions, by word, liberality, or induſtrie: for by that means you ſhall double the bond of Nature: be a neighbour to their good, as well as to their blood: By which reaſonable deſeruings, you ſhall finde them ſo many Aduocates, to pleade an Apologie for you behind your backe, ſo many witneſſes of your vertues, whenſoeuer others ſhall ſeeke to depraue you: but ſhake off the Glowormes, I meane, *Paraſites* and *Sycophants*,

phanes, who will feede and fawne on you, in the Summer of your prosperitie, but in any aduerse Storme, will shelter you no more, then a Cloake of Taffaty, or an Arbour in Winter.

CHAP. V

Aduiseth to keepe some great Man to your Friende, and how to complement him.

BE sure you keepe som great Man alwayes to your Friende: yet trouble him not for Trifles: Complement him often, present him with many, yet small gifts, and of little charge.

And if you haue cause to bestowe any great gratuitie on him, then let it bee no Chest commoditie, or obscure thing: but such a one as may bee daylie in sight, the better to be remembred: for otherwise you shall liue but like a Hoppe without a Pole, or a Vine without her Elme, subiect to iniurie and oppression, readie to bee made a Foote-ball, for euery superior insulting companion to spurne at.

How

PRECEPT. VI.

How and when to vndertake ſuits.

VNdertake no ſuite againſt a poore man, without receiuing of great wrong, for therein you make him your Competitor: beſides that, it is held a baſe Conqueſt, to triumph vpon a weak aduerſary; neither vndertake law againſt any man, before you be fully reſolued you haue the right on your ſide, which being once ſo aſſertaind, then ſpare neither coſt nor pains to accompliſh it: for a cauſe or two being ſo cloſe followed, and well accompliſhed, may after free you from ſuits a great part of your life.

PRECEPT VII.

Aduertiſeth for ſuretiſhip.

BEware of ſuretiſhippe for your beſt friend: for hee that paieth another mans debts, goeth the way to leaue other men to paie his, & ſeeketh his own ouerthrow. Therefore if hee bee ſuch a

one, that you cannot well ſay nay, chuſe rather then, to lend that monie from your ſelues vpon good bonds, though you borrow it: ſo may you pleaſure your friende, and happilie ſecure your ſelues.

In borrowing of money, be euermore precious of your word: for hee that hath a care to keepe day of payment, is Lord commander many times of another mans purſe.

PRECEPT VII.

How to carry a mans ſelfe toward his Superiors, and Inferiours.

TOward your Superiours bee humble, yet generous; with your equalls familiar, yet reſpectiue; towards your inferiours, ſhewe much humilitie, with ſome familiaritie, as to bow your body, ſtretch forth your hand, vncouer your head, and ſuch like popular complements: the firſt prepares way to aduancement: the ſecond will make you known

known for men well bred: the third gains a good report, which once gained, may eaſilie be kept; for high humilities are of ſuch reſpect in the opinion of the multitude, as they are eaſilier won by vnprofitable curteſies, then by churliſh benefits: yet doe I not aduiſe you, ouermuch to affect or neglect popularitie.

PRECEPT IX,

How farre to diſcloſe a mans ſecrets.

TRuſt no man with your credit, or eſtate: for it was a meere follie for a man to inthrall himſelfe further to his friend, then that hee needs not feare him being his enemie.

PRECEPT. X.

BE not ſcurrilous in conuerſation, not ſtoical in your wits; for the one maks you vnwelcome to all companies, as the other puls quarrels on your heads, and makes you hated of your beſt friends.

Ieſts, when they do ſauor of too much truth, leaue a bitternes in the mindes of thoſe that are touched. And although I haue alreadie pointed at theſe incluſiue; yet I thinke it neceſſarie to leaue it to you as a caution, becauſe I haue ſeene manie ſo prone to quippe and gird, as they had rather loſe their friend then their ieſt: and if by chance their boiling braine yeeld a quaint ſcoffe, they will trauell to be deliuered of it, as a woman with child: but I thinke thoſe nimble apprehenſions, are but the froth of the wits.

AN-

AN ADDITION OF some ſhort Precepts and ſentences, *not impertinent to the former.*

Doe as thou wouldſt be met, ſit as thou wouldeſt bee found, we are thy apparell in a careleſſe, yet a decent ſeeming: for affectednes in any thing, is commendable in nothing; and indeuour to be ſo farre from vaine-glorie, that thou ſtriue in anie thing rather to bee in *ſubſtance without ſhew, then in ſhew without ſubſtance.*

2 Striue not to inrich thy ſelfe by Oppreſſion, Vſurie, or other vnlawful gaine: for, if a little euill gotten, ſhall not onlie melt awaie it ſelfe like deaw againſt

the Sun, but shall likewise consume with it selfe that which was more lawfull: how then shall it hast without stay, when all the whole lump is corrupted. Surely, (if experience faile not) with a swifter speed, then either by the prodigall handes of a third or second Heire; and for such a one that vngodlie dies rich, *well he may haue mourners to his Graue; but shall bee sure to finde fewe Comforters at his iudgement.*

3 *Bee* industrious and studious in thy youth, knowing, that if by thy Labour thou accomplish anie thing that is good, the labor passeth, but the good remaineth to thy comfort, as if by the contrarie for thy pleasurr, thou shalt do any thing that is euill, the pleasure passeth, but the euill remaineth to thy torment: and withall, because it is a lesse paine to bee studious in thy youth, then a griefe to be ignorant in thy age.

Corrupt companie is more infectious then corrupt ayre: therefore be aduised in thy choise: for that Text of thy selfe, that could neuer so bee expounded, thy com-

companion, ſhal as thy commentarie laie open to the world, and withal, becauſe we ſee it by experience.

That if thoſe that are neither good nor euill, accompanie with thoſe that are good, they are tranſformed into their vertu.

If thoſe that are neither good, nor euil, comfort with thoſe that are euil, they are incorporated to their vice.

If the good companie with the good, both are made the better, if the euil with the euill, both the worſe.

For according to the Prouerb,

Such as the companie, ſuch is the condition.

4 Whatſoeuer good purpoſe thou intendeſt at thy death, that doe in thy life: for ſo doing, it ſhall be more acceptable to God, and commendable to man: for he that giues when hee cannot holde, is worthie of thankes when one cannot chuſe: beſides, in ſo doeing, thou ſhalt ſee thy intent brought home to thy aime, and nere craze the Conſcience of executor or ouer ſeer to peruert it thou

ceaſed to ſome ſiniſter reſpect or priuate end.

5 Whatſoeuer thou ſhalt purpoſe, be ſilent in thy intentions, leſt by the contrarie thou bee preuented and laughed to ſcorne.

6 Striue to ſubdue the affections of thine own hart, which are oftentimes harder then to conquer a Kingdom: and forbeare whatſoeuer is *deare vnto thy body, being any way preiudiciall vnto thy ſoule.*

7 Abuſe not thy bodie in youth by ſurfet, riot, or any other diſtemper, through an ouerweening abilitie of ſtrength: *for youth and nature paſſe ouer many infirmities that are growing till their age.*

8 Liue vertuouſly, that thou maiſt die patiently, for *who liues moſt honeſtly, will die moſt willingly*: and for thy longer daies, and better health vpon earth, afflict not thy bodie with too much vnneceſſarie Phiſicke; but furniſh thy minde in time of plentie, to lay vp for it ſelfe and others in time of want: for *ſurely that mans end ſhall be eaſie and happy, that death finds with a weak body, but a ſtrong ſoule.*

9 Not

6 Nor be thou dismayed though thou groane vnder the hand of sickneſſe, for as ſometimes it purgeth the bodie from nocent humours: ſo doth it often times the ſoule from more dangerous ſecuritie: and the rather with this thought, that by the Phyſitions owne rule, and our too common experience, there is no perfect health in this world, but a neutralitie betweene ſickneſſe and health, as no abſolute pleaſure is more, then to auoyde paines, according as one thus writeth to the ſame purpoſe.

There is no health, Phyſitions ſay, that wee at beſt enioy, but a Neutralitie:
And can there be worſe ſickneſſe then to know,
That wee are neuer well, nor can be ſo?

10 The eyes are the inſtruments of luſt: therefore make a Couenant with them, that they betray not thy heart to vanitie.

11 Be euer diligent in ſome vocation: for continuall eaſe, as it is more dangerous, is more wearieſome then labour, and it is no freedome to liue licentiouſly, nor plea-

pleasure to liue without some paine.

12. Indifferent superioritie is the safest equalitie, as the sobrest speede is the wisest leisure.

13. Hee is worthie to fall that tempts himselfe: and therefore shunne occasion of Euill, and thou hast halfe ouercome thine enimie.

14. Labour to keepe a good Conscience to thy Comforter: for he that is disfurnished thereof, hath feare for his Bedfellow, Care for his Companion, and the sting of the guilt for his torment.

15. In all thy attempts let Honestie be thy ayme: For hee that climbes by priuie deceit, shall fall with open reproach: and forget not in thy youth to be mindefull of thy ende: *For though the Olde man can not liue long, yet the Young-man may dye quickly.*

16. The waste of Time is a deare expence, and hee that seekes for meanes to passe it vnprofitablie, spurres a forward Horse without reason, to the ouerthrowe of his Rider: for whosoeuer wasteth manie yeares, and purchaseth little knowledge, may be said to haue had a lóg time,

but

but a ſhorte life. And what ſoeuer thou doeſt, doe it wiſely, and forecaſt the end: *For who thinkes before hee doe, thryues before hee thinke.*

17. Vſe ſuch affabilitie and conuenient complement, as common Ciuilitie, and vſuall courteſie requireth, without making thy ſelfe too deare to thy Friend, or thy Friend too cheape to thee.

18. Bee ſteadfaſt in thy promiſe, and conſtant in a good reſolution, and if at any time thou haſt ingaged thy Word, performe it, (beeing lawfull) though to thy loſſe: So ſhall thy Promiſe bee as forceable as anothers Bonde, thy Word as anothers Oath: *For it is the Man that giues credite to his Oath, more then the Oath to the Man.*

19. Aske confidently that thou requireſt: For hee that asketh doubtingly, teacheth the way to be denyed.

20. Make not Law thy practiſe to iniurie, or inſtrument to vphold thy ſpleene againſt any man without due occaſion, leſt in the ende it prooue to thee no greater refuge, then did the Thicket of brambles to the flocke of Sheepe, that driuen from

the

the plaine by Tempeſt, ranne thither for ſhelter, and there loſt their Fleeces.

21 Though I thinke no day amiſſe to vndertake any good enterpriſe, or buſines in hand; yet haue I obſerued ſome, and no meane Clerks, very Cautionarie, to forbeare theſe three Mundayes in the yeare, which I leaue to thine owne conſideration, either to vſe or refuſe, *viz.*

1 The firſt Munday in Aprill, which day *Cayne* was borne, and his brother *Abel* ſlaine.

2 The ſecond Munday in Auguſt, which day *Sodom* and *Gomorra* were deſtroyed.

3 Laſt Munday in December, which day *Indas* was borne, that betrayed our *SAVIOVR CHRIST.*

AN

AN ADDITION OF
some foure-folde ſhort remembrances, which euerie man may experience *daily*, *in his Life Time.*

VSe foure things ſo much as you can, So ſhall you pleaſe both *GOD* and Man.

Praying, Reading, and Hearing, and in good workes labouring.

Vſe foure things as little as you can, So ſhall you pleaſe both God and man.

Eating, Drinking, Sleeping, and to ſpend much Time in trifling.

There be foure cauſes, for the which a Man is borne into the world: and the firſt is chiefeſt of all.

To ſerue God and his Countrey, his

Pa-

Parents and his Friends.

There be foure vertues, which we muſt ſtriue to attaine.

That is, to bee Iuſt and Conſtant, wiſe, and Temperate.

There be foure vices which a man muſt earneſtly ſhunne and auoide.

Slothfulneſſe and careleſ-neſſe, vaine curioſitie, and niceneſſe.

There bee foure things in this worlde earneſtly deſired, and neuer obtained.

Myrth, without mourning. Health without Sicknes. Trauell without wearyſome-neſſe, and all goodneſſe without euill.

There are foure things to bee greatly deſired, and earneſtly followed.

In behauiour, Soberneſſe, in Promiſe, ſteadfaſtneſſe, in Conuerſation, Meekeneſſe, and in Loue, contented-neſſe.

There be foure things moſt needfull, and the ſame moſt harmefull.

Witte, and Wordes, Drinke, and Companie.

There bee foure things much worth, and little weighed, Time, and Health, Trueth, and Quiet.

There

There bee three things Saint *Austine* was sorry hee liued not to see.

First, *Rome* in her Flourishing Estate.

Secondly, To see *CHRIST* in the Flesh.

Thirdly, to heare Saint *Paul* preach.

Plato gaue thankes to Nature for foure things, and what were they?

1. That hee was a Man, and not a Beast.

2. That he was a Man, and not a Woman.

3. That hee was a Grecian, and not a Barbarian.

4. That hee liued during the Time of *Socrates*.

There bee foure things of the moste, moste desired, and vnto manie most dangerous.

Authoritie and ease, Women, and delights.

There be foure things greatly sought, dangerously gotten, fearefully enioyed, and iustly repented.

Vnlawfull Lust and Lucre, immoderate Wealth, and Reuenge.

There

There are foure kinde of people (according to *Dauid*,) that are most indebted vnto *GOD* for theyr liues.

1. Those that haue escaped from a Death.

2. Prysoners their Bonds.

3. Those which are preserued from a mortall Sickneſſe.

4. Sea-faring-Men, that are neyther among the liuing nor the dead.

There be foure thoughts, by the which a man may best reclaime his careleſſe and dissolute life.

1. By thinking, that if one muſt giue account of euery idle Worde, what exaction ſhall bee requyred for his ydle deedes?

2. That if thoſe ſhall be condemned who haue done no good, what ſhall become of thoſe who haue done nothing but euill?

3. That if thoſe ſhall not bee holde guiltleſſe, that haue not giuen their owne goods, where ſhall they appeare, that haue wrongfullie taken others?

4. That if Ignorance without zeale, ſhall not bee pardoned, where ſhall know-

knowledge with neglect bee condemned?

There bee fiue thoughts which should euer be in the minde of euery good Christian.

Firſt to thinke of pleaſure, to deſpiſe it.

Secondlie, of Death, to expect it.

Thirdlie, of Iudgement, to eſcape it.

Fourthlie, of Hell, to preuent it.

Fiftlie, of Heauen, to deſire it.

There bee foure thinges verie eaſie to doe oft, but verie hard to doe well.

To deſire, to command, to counſel, and to iudge.

There be foure thinges better to giue then to take.

Pardon, Phyſicke, Allowance, and Rewards.

There bee foure as great euills in the World vnpuniſhed, as thoſe that are puniſhed.

First, Vntemperatenes: ſecondlie, Vnſhamefaſtneſſe: thirdlie, Vnfaithfulneſſe: fourthlie, Vnthankefulneſſe.

There bee foure thinges wee cannot but ſet by, and yet can hardlie bee ſure of.

Health, Wealth, anothers loue, and our owne life.

There be foure thinges the poore man hath equall with the Prince.

Health, Sleepe, Thought, and laſting life.

There bee foure thinges wee may bee grieued with, but ſhoulde not grudge at.

The Ordinance of God, the Will of a Prince, the ſentẽce of a Iudge, the finding of our faults.

There bee foure thinges which cannot well bee demanded with reaſon, and therefore may bee denied with honeſtie.

A Maſters meſſage, a Louers affection, a Friends Counſell, our owne thoughts.

There be foure thinges goo d to vſe, but nought to need.

Lawe

Lawe, Phiſick, our friends purſe, and our owne Patience.

There bee foure ſeruants of the Heart, that ſhewe the diſpoſition of their Maiſter.

The Fye, the Tongue, the Foote, and the Hand.

There bee foure things beſt matched, but not oftneſt married.

Gratiouſnes with Greatnes, Diſcretion with Learning, Beautie with Chaſtitie, Wit with Vertue.

There bee foure ſortes of people, that feare is neuer long from.

The Ambitious, the Vicious, the Couetous and the Iealous.

There bee foure thinges the more you take, the more you leaue.

Light of a Candle, Inſtruction of the learned, Wit of the Wiſe, and Loue of a Friend.

There be foure things, fit for all thoſe that deſire a quiet life.

Buſily to find no faults, Contentiouſly to lay no Wagers, Diſdainefullie to make no compariſons, Wickedlie to maintaine no opinions.

There bee foure mothers bring foorth foure verie bad daughters.

Truth, hatred; Prosperitie, Pride; Securitie, Peril; Familiaritie, Contempt.

There be foure Ioyes to be desired, and the last is aboue all.

Secure quietnesse; Quiet Ioyfulnesse; Ioyfull blessednesse, and blessed euerlastingnesse.

A CONFERENCE BE-tweene a Philoſopher, and a *Iuſtice.*

Philoſopher.

VV*Hat Goddeſſe art thou?*

Iuſt. Iuſtice.

Philo. Why looke ſt thou with ſo ſterne a Countenance?

Iuſtice. Becauſe I know not how to be bowed with wordes, or mooued with teares.

Phil. From whence deſcended?

Iuſtice. From Heauen.

Philoſopher. What are thy Parents?

Iuſtice. Faith and good Conſcience.

Philoſ. Why haſt thou one eare open, and another ſhut?

Iuſtice. The one lies open to Trueth, and the other is Shutte to her Enemie.

Philoſopher. Why beareſt thou a Sworde in one hande, and a payre of ballance in the other?

Iuſtice. With the one I mete out right, and with the other I puniſh her oppoſers.

Philoſ. Why walkeſt thou alone?

Iuſtice, Becauſe good Companie is ſcarce.

Philoſophtr. Why art thou in ſo poore a habit.

Iuſt. Becauſe hee that couets to gette much riches, can neuer be iuſt.

Vpon whoſe Conference one inſerted theſe Verſes.

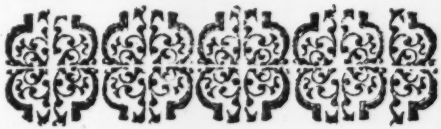
In olde time Iuſtice was portrayed blinde.
To ſignifie her ſtrict impartiall Doome:
And in her hand ſhee helde a Scale, to finde

By

By weight, which part did most remooue the loome.

Shee is blinde and deafe, yet feeles apace.

Her Scale now weighes the Fees, and not the Case.



Heereunto are annexed a handfull *of ſhort queſtions, with their* Reſolutions.

Queſtion.

WHy *are Citizens commonlie of leſſe ſtature then other men?*

Anſ. Becauſe they liue moſt in the ſhade.

Que. Whether the Egge or bird was firſt?

A. The bird, for the firſt courſe of creatures were immediatelie, from God without ſecondarie cauſes.

Q. What waters of all others aſcend higheſt?

A. The teares of the faithfull, which God gathers into his bottle.

Q. Of all fiſhes in the Sea which doe our Naturaliſts obſerue the ſwifteſt?

A. The Dolphin, which ſwimmes faſter

faſter then either Byrd or arrow flies: which Fiſh is moſt dangerous to Marriners?

Q. What breakes the ſhell at the comming out of the Chicken?

A. By the ordinarie time of ſitting vppon, the ſhell becommeth very tender and brittle, ſo that the leaſt ſtirring effecteth it: but the principal reaſon is, the defect of nouriſhment, which at the end of that time is waſted in the ſhell, which the Chicken miſſing expoſeth her ſelfe to find, and ſo breaketh it.

As likewiſe the defect of Nutriment is the naturall cauſe of all other births.

Qu. Chriſt bids vs be wiſe as Serpents, wherein conſiſts their Wiſedom?

Anſ. 1. That in the Spring, ſhee caſts off her olde Skinne, to inueſt her in a new.

2. That ſhee will defend her head aboue all things.

3. That carrying Poyſon in her mouth, ſhee euer puts it out before ſhe drinke.

4. That

4. That shee stoppes her eares at the voyce of the Charmer.

Qu. What is that that is too harde for one to keepe: enough for two, and too much for three?

Answ. Secret.

Qu. To whom may a man best commit his secret?

Answ. To a common-Lyar, for hee, though he disclose it, shall not be believed.

Quest: What were the Names of those two Theeues that were Crucified with Christ?

Ans: The Scripture nominates them not: Yet some Wryters giues them these names: *Dismas* and *Gesmas*; *Dismas*, the happie: and *Gesmas* the infortunate: and according to the Poet:

Gesmas damnatur, Dismas ad Astra leuatur.

Qu. How may a man drinke much wine, and strong drinkes, and not be drunke?

An. By eating before some bitter Almonds, whose nature is to suppresse the strength thereof downwards.

Q. Aristotle being demanded, what was the

the fruite to himselfe of all his studie and Phylosophie?

Ans. Answered, to doe those things out of a naturall willingnesse, that others doe by compulsion.

Qu. Why cannot the heart of a man bee fitted, although hee should enioy the whole World?

Ans. Becauſe the whole Globe of the World is round, and Mans heart a Triangle receptacle for the Trinitie: For as one ſaith: *Cor Camera Omnipotentis Regis.*

Qu. By what meanes may a man best withdraw his affection where hee loues, in ſpight of his hate, and cannot chuſe?

Anſ. By ſtriuing to diuide it with ſome other at the ſame time: for hee that loues ouer-manie, neuer loues ouermuch.

Qu. By what meanes may the coales of Beautie be best quenched, that they burne not to vnlawfull deſire?

Anſw. By this higheſt contemplation, that if the picture bee ſo amiable, needes muſt the patterne bee moſt admirable: and if the leſſer ſo pleaſe, how would

would the greater Content; which vnlawfull pursuite of the one here, may iustly exclude from the other hereafter.

Q. Why is Homo, a common name for all Men?

An. Because it is a *Synonima* to *Humus*, the earth: the common matter all men are made of.

Q. Whence is the deriuation of Cadauer, a dead carkasse?

Ans. Of *Caro data vermibus.*

Qu. What three Letters are these that make vs both Bondmen and Free?

Ans: They are *E V A*, which inuerted, are *Aue*, the Angels Salutation.

Qu. What two Letters are those that your Infants first crye out vpon?

An. They are E. and A. according to our note.

Clamabunt E. A. quotquot nascuntur ab Eua.

Qu. Whether the current or the stay of Farthing Tokens haue beene more beneficiall or preiudiciall to the poore?

An. This question shall bee answered by the blind beggar of Saint *Giles*

in

in the next Edition.

Qu. What strumpet of all other is the most common prostitute in the World?

Ans. Lingua, that common-whore: for shee lies with all men.

Qu. What Ladie is that that may bee left, and handled, but not clipt?

Ans. Ladie *Pecunia*, by whose favour all these may be yours.

FINIS.